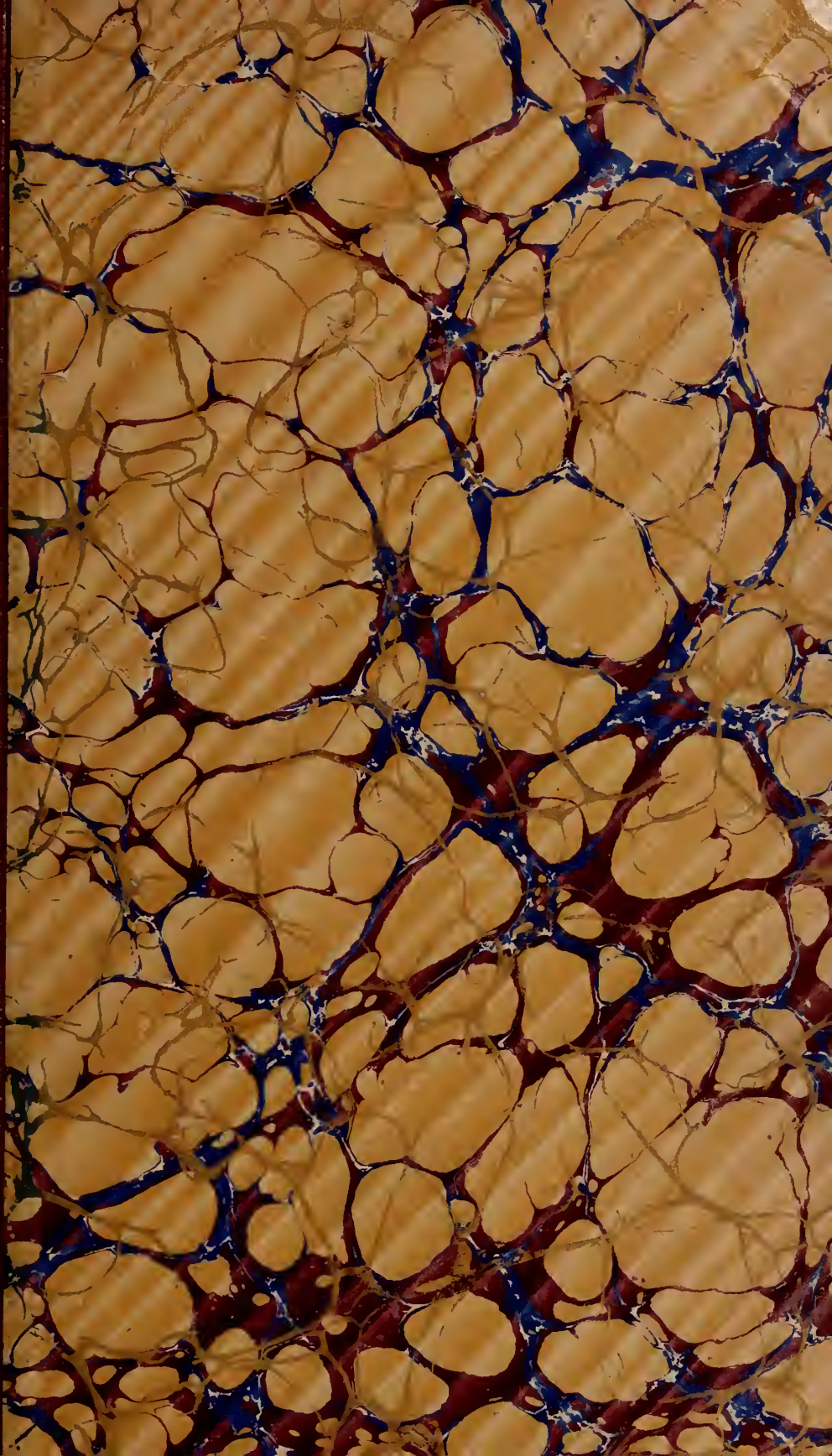

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Woman's Work

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Girls of Bethlehem.—"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel."

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WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church. Mrs. Henry R. Elliot, Editor
"To fitly represent the work of Presbyterian women in foreign missions."

VOL. XXX. JUNE, 1915 No. 6.

Only once in its history has the Assembly's Board received a larger amount than it did during the year which ended March thirty-first, 1915. In the year which made the one exception a large amount was received of the great Kennedy bequest. The year just closed brought in $115,816.52 more than was given during the previous year. The total from all sources amounted to $2,287,076.60. Of this great sum the Women's Boards gave $593,847.73.

It is distressing to hear from so many of our missionaries of their disappointment at not receiving their usual copies of Woman's Work during recent months, and it is even more distressing because many of those who write us speak as if they thought the magazine had not been sent or had been carelessly addressed. Again we assure our missionary friends that, as for many years past, so now, the magazine is mailed to them each month with the closest attention to accuracy of address and promptness in forwarding. Not only in mission stations, but all over the world mails seem to be delayed and disarranged. This appears not unnatural when we think of the precarious circumstances of sea transportation. Just as one example, Dr. Lehman writes from Benito, "The last two steamers have brought us very little mail. Mr. Beanland is much disappointed in his portion." And Dr. Johnson of Metet says: "Our latest news from our children is more than six months old, but we know that they are all right for they are children of the Covenant."

In 1860 the Chinese in the United States numbered 34,993; in 1880, 102,-102; in 1910, 71,531. Many of the early comers have died, others have made themselves independent and returned to China. Exclusion laws have prevented these being replaced by new comers. Japanese in America numbered in 1910, 71,722, and Hindus about 5,000. Our Church has the opportunity to reach these foreigners on our own soil who greatly need spiritual guidance and will gladly receive it from those who are friendly.

About a year ago, in San Francisco, was organized the first Japanese Young Women's Christian Association in this country. A pleasant house, with a garden, is rented, and it is large enough to provide a dormitory for Japanese girls, which was much needed where so many of these girls are far from the shelter of their homes.

A Secretary of Literature who has worked at "her job" for twenty-five years, each year growing more energetic, resourceful and persevering—is not such service worth recording? It is true she represents a church of national fame for intelligent missionary interest and liberal giving, but who can say how much her influence has counted towards this result? Falstaff said of himself, "I am not only witty myself, but the cause that wit is in other men!" So this lady is not only indefatigable herself, but she starts new missionary activity in other people. Sixty copies of Woman's Work are subscribed for in that church to be sent to home missionaries and others who desire the magazine, but are unable to subscribe—and this not spasmodically, but year after year. Confidentially, this Secretary says that if this number diminishes, she gets her husband to subscribe for one or two copies to keep her list full! Of course she writes countless letters, and has evolved the ingenious plan of not waiting till these are due, but of writing two or three every day

while on her summer vacation, and dating them later as she mails them. She is a type of many, many untiring workers who should not be "unhonored and unsung" while Woman's Work has an inch of space in which to chant their praises!

Not only her husband, her eight-year-old son and the little new-born boy will miss the late Mrs. David E. Crabb, who passed away on March nineteenth, but so also will the boys of the boarding-school at Hengchow, to whom she was really a mother. Her faithful, loving, patient care has been of the greatest value to the school and to the boys individually.

A heavy loss to the N. Siam Mission is the sudden death on February third, from peritonitis, of Mrs. Ray W. Bachtell. This young and enthusiastic missionary had been on the field only since 1910, but had given such earnest devotion to her work in the Girls' School at Chieng Rai that her memory will long be cherished there.

Force of example is everywhere a powerful lever. An enterprising woman missionary writes: "We persuaded the elders and people to establish a school, to be opened in September. They thought they were too poor but when we used Carnegie's system of putting up a rupee for every one they raised, they set about it so vigorously that before we left they had raised enough, with an equal amount from us, to pay the teacher's wages with a little surplus for books and supplies."

Americans in Syria have organized a Chapter of Red Cross Society and established a hospital some miles from Beersheba. College professors and students; missionaries, men and women; German nurses from the Deaconess Hospital of Kaiserwerth, are working to get her to help the wounded and suffering of the Turkish army.

Fully ten years ago, in January, 1905, the name of this magazine was abbreviated, and it became Woman's Work instead of Woman's Work for Woman. But it seems that the old title had taken such a firm hold on the minds of the magazine's readers that even yet there are many who cling to it. In the same mail a few days ago came two evidences of this, one from a friend in Iowa who had arranged the little exercise called *Messengers* for a presbyterial annual meeting. In spite of having our effective posters to aid her display she listed us on her program by the old title. The other was the finely printed program of the annual meeting of one of the six Boards to whom the magazine belongs, where the same mistake was made.

Western women have been much interested to hear about Africa as seen through the eyes of a Western woman. One of the Occidental Board's missionaries is Miss Sudermann, who has been doing evangelistic and educational work in Africa, being of especial value, for one reason, because she could teach the required German. While at home on furlough she has spoken to many audiences on the Pacific Coast.

The Presbyterian Church of India has written to the churches of the United States and Canada with reference to the care of Hindus in the United States. The Committee of American Workers among the Orientals on the Pacific Coast, which is composed of representatives of the Boards at work there, has given the matter careful attention and is ready to undertake the work. The Assembly's Board has agreed to take its proportionate share of the expense.

Dr. Johnson says that during the last three months two hundred have confessed Christ at Metet. In spite of diminished attendance, under the distractions and anxieties of war conditions, the station and village schools go on uninterruptedly. Mr. Dager reports that at Elat communion on January third, the attendance numbered 7,770, and 453 were baptized. Mr. Fraser says: "Our American citizenship, by which we missionaries are altogether neutral and mean to keep so, is our good fortune."

"I Was a Stranger and Ye Took Me In"

How our Church Helps the Chinese in Oregon

Chin Yute Oie (Gladness and Love). Her American name is Mabel Chin.

Chop Suey! Noodles! That's about all most of us know of the Chinese in this country! Perhaps some have had a laundryman. There is more to the Chinese than that; they are real people with immortal souls in yellow bodies.

We will peep into a home in Chinatown of Portland, Oregon. A dark, third-story room, two low windows, a kitchen stove, neat pile of wood, rough wooden table, six or eight stools, one chair, a few boxes and a sewing-machine complete the furnishing. Incense is kept burning before the ancestral tablet, and a heavy odor fills the room. A dark red cotton curtain hides the sleeping quarters of the six occupants of this room. A sweet-faced woman in native dress greets us with a smile and handshake. Her dress is of black cotton, her feet bare in native grass shoes. She does not speak English, so our conversation is limited. This is the home of three of our Sabbath-school scholars. They were all absent Sunday; with concern we have come to inquire. "They went to a moving-picture show." A sigh of relief, because they are not ill; real sorrow because our Christian America provides low-class, gaily decorated nickel picture shows, and numerous brightly lighted saloons throughout Chinatown. Many of the Chinese, true to American custom, substitute the "show" for religion.

Come now! We will visit the Presbyterian work for Chinese in Portland. Down on First Street we halt before the entrance—it is so uninviting and dark, the stairs so dingy! No! there is no mistake, this is the Holt Chinese Presbyterian Church. Up the stairs, over the second door, is a sign in Chinese and English—"Chinese Y. M. C. A., walk in."

Tables and chairs; chairs and tables. Fifteen common kitchen tables. Some with red covers, some with dark oilcloth. No white-clad waiter comes to us. This is not a restaurant, but the school and the church. A tall, neat Chinese man, dressed in an American business-suit, comes from an adjoining room. This is Ng Mon Po, the teacher. He greets us with real courtesy; a mixture of Oriental deference and American dignity. I shall tell you more of him later. The children are arriving. They pass quickly to their seats, strangely like other children, some quick, some slow. One little fellow is so interested in us that he nearly falls over a chair. It is four o'clock, and this school is just called to order. Copy-books, brass ink-boxes, brushes and books are soon in place, and all at work. What are they doing? Learning to read and write the Chinese language. These are American-born Chinese children, American citizens, who after attendance at our American schools come here, for Chinese. They all speak Chinese, but can neither read nor write it. Tuesday and Thursday they have Chinese Bible lessons, another day gospel hymns in Chinese. These children pay no tuition for this instruction, but must attend the Sunday-school regularly, in order to have the privilege of the school. It keeps about thirty-five children in Sunday-school, and brings them really under Christian influence six days in the week. You are wondering why they need this school, when they have our public schools? It makes them more useful and to them it is a great accomplishment to read and write Chinese

Rev. Ng Mon Po, teacher and preacher in Holt Presbyterian Church.

characters. You would think so too, if you ever tried it! Our school with its meager equipment is the only Christian Chinese school in the city. Besides Bible study, the children have reading, mathematics and physiology in Chinese. This school gives us a hold on parents, most of whom are heathen. They turn out at all special times to see their children perform. These same children, with some adult Christian women and young men from the night-school, form the Sunday-school. We have four festive occasions each year—Easter, Children's Day, Rally Day and Christmas. We make them all truly religious with Scripture and hymns in English and Chinese. You should hear them sing, it is so vigorous and has such heart interest. No trouble to get them to practice!

One sad, sad feature of our work is the problem of the girls. When a girl becomes twelve or thirteen years of age she is not allowed to attend school nor Sabbath-school—right here in America! One, a pink and white, pretty girl, put her arms around me and said, "If I pray to Jesus do you think He will make my mama let me come?" I told her to pray, and for six months she came every Sunday. My interpreter and I called with the request that she return, but so far they have not let the poor child come. Pray for her, in these summer months. Call her "Chinese Violet." While her parents are hunting a husband for her, you pray that she may truly accept Jesus.

At six o'clock each afternoon the scene changes. An American woman is now seated at the head of each of these kitchen tables. These women teach Chinese men to read and write English. This is the night-school, the instruction is in simple English, to enable these men to talk and to go to the public schools when they have enough language. Each man pays the teacher twenty cents an hour for five nights in the week. Last year the fees amounted to twelve hundred dollars. An American gospel-hymn is sung and Chinese prayer offered. Then lessons till nine-thirty, another hymn and the Lord's prayer in English. One night each week there is a Chinese Scripture lesson and Gospel talk. The students come and go, constantly changing, giving but a moment for Christianity to touch them. Ng Mon Po and some of the Christian men, ordained elders and others, are constantly on the alert. They faithfully speak to these heathen men about their souls, about our Saviour, who is their Saviour too. Some of these men attend the Sunday preaching service, alas! not all.

Ng Mon Po is true Chinese, diligent and faithful in his work. I am told he is one of the best educated men in the city in the Chinese language. He is called on for all occasions, to read the Chinese characters, to speak on China's politics, to preach and to hold Gospel services. He studies English every day, visits, writes letters for Chinese men, and is helpful to the many who need him. He is in the Holt Chinese Presbyterian Church—such a dignified name for the long, bare room—every afternoon and evening. There are magazines and newspapers in Chinese. There is scarcely a time but some one is there to read. There are two Bible-classes each week for women, the Chinese school and the night-school. Five days a week Ng Mon Po teaches and looks after these activities. On Sunday he attends American services in the morning, preaches on the streets of Chinatown in the afternoon to from thirty to one hundred men.

Chin Song, Superintendent of Sunday-school

Sunday evening we have our Sunday-school (average attendance 31 last year). Regular international lessons are used, the Scripture being read in Chinese and English, and taught in the two languages. This school is self-supporting, and sent twelve dollars to the Foreign Board for China last year. From eight to nine there is preaching service in Chinese. From nine to nine-thirty an after-meeting, in which the men take part freely. This church sent seventy dollars to China last year for native work and ten

和爾德禮拜堂

Name of the Church.

dollars to the Foreign Board. They paid all expenses except the minister's salary and room-rent, which is paid by the Foreign Board. Perhaps you have helped support this continual Gospel supply and make our Chinese citizens Christians.

Ng Mon Po is always busy and a capable, earnest worker. In 1913 his wife and eleven-year-old son came to Portland. Mrs. Ng Mon Po receives some compensation from Portland Presbyterial Society and is a valuable addition. She visits in the Christian spirit, reads the Holy Bible (as they always call it) to Chinese women in their homes. It is often necessary for her to take charge of the afternoon school in case of funerals or other necessary calls that take her husband away.

Naturally the Chinese love beauty and color, gorgeous red and gold, carved woods and fine embroidered silks and satins. These people forego all these luxuries and do a simple Gospel work in a plain, bare room. Receiving $1,240 from Americans for salaries and room-rent, they pay their teachers and give freely for all things essential and charitable. This does not provide one luxury except a Christmas treat for the Sunday-school children. In twenty-five years of work in American churches I have never known a church to give so freely and keep so little for themselves. During last year these Christians out of their poverty gave 1,708.25.

This article would not be complete without a tribute to the Rev. William Sylvester Holt, D. D., and his wife, Mrs. Frances A. Holt, who organized the work and cared for it for twenty-nine years. The work is their child and namesake.

One Who Cares,
145½ First St., Portland, Oregon.

[PORTLAND Presbytery has just voted $500 annually towards the support of the Holt Chinese Presbyterian Church and the same amount has been pledged by the Women's Presbyterial Society.]

How I Began the Korean Work

[Through the kindness of the Rev. Dr. Geo. S. McCune of Korea we are allowed to make extracts from a very full and interesting account of her work among the Koreans in the United States by Mrs. W. B. Stewart of Upland, Cal. Dr. McCune says that the Koreans in California call Mrs. Stewart "the American Mother" of their people. Her influence has done a great deal in starting many of them in the Christian life and keeping them enthusiastic in their Christian experience.—ED.]

NINE years ago several Korean boys came to our Sunday-school and asked for a teacher, saying they wished to study about Jesus. I was asked to take the class. I was willing to do the best I could; while I was not a teacher, I could read over the lesson with them; of course I expected someone else to take the class the next week, but no one appeared. I then went for my vacation, was gone two weeks; on my return I found all the boys had gone. How happy I felt not to have a class! Three weeks passed and no one came, but alas! one morning in walked four new boys. I sat and argued with myself. Of course Satan is always ready to advise; he kept saying, "The class doesn't belong to you any more than to anyone else, just let them alone." No one went near them. I could stand it no longer, so went to them. I said, "I will help you; you can learn to read if you will try."

For several months I fussed about having the class forced on me, but God led me to see I should keep them. While I felt there was little I could do for them, I was willing to do the best I could in the name of Jesus Christ. I wish I could tell you what a blessing they have been to me. It was in 1906 that Dr. Samuel

Moffett came to Upland and brought W. C. Pang to be the evangelist in South California. Dr. Moffett insisted on my going to the mission during the week to read with them. So I began to go every Tuesday and Friday evening, though friends said I ought not to go in the evenings alone with a crowd of Korean men. To find out if they were sincere I always opened the class with a hymn, then I prayed and was followed by one of the boys; then each one read a verse in the Bible. We first took the Gospel of John. I felt they could learn their English just as well from the Bible. I explained the words in each verse the best I could, putting them in a simple way. Many could read anything put before them, but did not understand any more than a little child what they were reading. We used the First Reader, then had spelling and writing. Many entered the class who only came two or three times; they wanted to learn English, but would not read in the Bible; when they found that was required they stopped coming. I had to drive six miles, the streets were then not lighted, and often so dark I could not see the horse's head; often I felt so badly that I could hardly climb into the buggy, but I knew if I kept up interest I must be regular, and there was no one else to take my place. No matter how badly I felt when I started, I always returned feeling better. In many ways a class is more often discouraging than encouraging; I have many times worked hard with a boy for weeks, begun to see great improvement in him and then go the next week to find him gone. Four years of hard work and constant prayer brought one boy to be baptized and become a faithful worker. The past year he has been up north. I hear from him often and am sure wherever he goes he will be a help to all who meet him.

I have often been asked, "Do you think it pays to waste your strength and time for these people?" I certainly do think it pays, and anyone who is willing to lend a helping hand to them will be more than repaid for the help given. "Are they appreciative?" is another question often asked. *Indeed* they are; I only wish Americans were as much so. No people could be more courteous and thoughtful for anyone than the Korean people are for me. I love the Korean people very dearly, and I know they love me, for they show it. I will tell about one more boy who came into the evening class but twice. He did not want to read the Bible, but wanted to do as he pleased, would not come to the Sunday-school class; dodged me as often as he could when I was at camp, always took the mission hour Sunday afternoon to clean his bicycle, coming close to the mission room. Many did the same thing, everything would be quiet till we began to sing. Then work would commence; washing, chopping wood, making tables, cleaning matting, everything they could think of to make a noise. This boy I saw several times working on his bicycle; he would not even look up, just hang his head and laugh. I felt sure he knew a good deal I was saying to him, even though he pretended not to understand English. One day when I went out he was standing up. I wanted to shake hands with him. He said, "Hand dirty." I said I did not care. From that day he did not run from me so much. Finally he came into the mission once in a while. I was told he was a drunkard and a gambler, but after two years of constant watching, always keeping him in mind, I was rewarded by seeing him baptized, and he is a splendid Christian boy. In 1907 the mission in Upland was organized as a branch of the Presbyterian Church, but the church has done nothing for the mission, it is supported entirely by the Christian Koreans. When I see how earnestly the Christian Koreans work to save the lost, and how these people are treated by American Christians, it makes my heart ache. No matter how good they are they receive sneers from all sides. I often wonder what they think of so-called Christians in this country. They certainly must be disappointed when they reach America and find so few willing to extend a welcome or

even give them a pleasant good morning. They are strangers in a strange land. Many come and go; some only stay a short time, but "my boys," as I call them, are all dear to me. They are scattered far and wide. I hear from a good many, but some cannot write English, a few write in Korean, then I must find someone to translate it for me. I am mother to all the Korean people, and I am proud to be called mother by them. They show their love and appreciation in many ways. I only wish I could tell it in a way that others might know what a blessing it is to help such people, so kind, loving and gentle. We now have thirty-nine Korean names on the church roll, but most of them baptized here. Two babies have also been baptized. The services at the missions are carried by the Koreans in their own language. It was hard to win the confidence of the women, they would not let me in the house for some time. More than once when a baby was sick and they wanted medicine, I went, but they would not let me in. They would bring the child out; I just could see the face, it was so bundled up. I would have to fix the medicine outside, but now the doors swing wide open. I have my own case of medicine and can help them out in that way.

It is right the work should be carried on in the foreign field, but it ought not to be neglected here. All these people expect to go back to Korea sometime. If they return as Christians, what good they can do! The Board cannot send as many missionaries as are needed; if the people here can go, they know the language, and can go right to work. We cannot all have the privilege of going, why not work in the harvest field here?

CHANGES IN THE MISSIONARY FORCE

The Rev. and Mrs. T. J. Porter's address has been changed to 19 Rua Padre Vieira, Campinas, S. Paulo, Brazil, S. A.

Arrivals:

At San Francisco, March 16.—Rev. and Mrs. A. V. Gray, from Nanking, China. Address, care C. H. Ainley, Monrovia, Cal.

At New York, March 24.—Mr. and Mrs. W. P. Dudgeon, from Allahabad, India. Address, Botany Bldg., Chicago University, Chicago, Ill.

At San Francisco, March 22.—Dr. and Mrs. J. B. Neal of Tsinanfu, China. Address, 2107 Spruce St., Philadelphia, Pa.

At San Francisco, March 29.—Rev. Dr. and Mrs. J. J. Lucas, from Allahabad, India. Address, care Mrs. H. H. Johnson, 1816 Lampson Drive, Colonial Heights, Cleveland, O.

At New York, April 3.—Mrs. E. K. De Witt, from Resht, Persia. Address, care Dr. A. A. Titsworth, 590 George St., New Brunswick, N. J.

At San Francisco, April 5.—Mrs. F. P. Gilman, from Hainan. Address, 138 W. 111th St., New York City.

At New Orleans, April 19.—Miss Beulah A. Love, from Guatemala. Address, Hayesville, O.

At Boston, April 25.—Mrs. R. F. Fitch of Hangchow, China. Address, care W. W. Chapin, 110 Fitzhugh St., Rochester, N. Y.

—— ——, April 26.—Miss Anna C. Palmer, from S. Brazil. Address, Bloomington, Wooster, O.

—— ——, April 26.—Miss Dorothy Martin, from S. Brazil. Address, 568 Beall Ave., Wooster, O.

Departures:

From San Francisco, April 17.—Rev. and Mrs. J. A. Miller, returning to N. China.

Resignation:

Mr. Wm. T. Holmes of the Philippine Mission. Appointed 1911.

Death:

At Urumia, Persia, April 16.—Mrs. E. W. McDowell of the W. Persia Mission, of fever. Appointed 1887.

Buddhists are showing new activity in pushing their doctrine through meetings and through daily papers owned by them. There has been formed in Peking an atheistic association of young men and women with the name by which the Young Men's Christian Association is ordinarily called. These facts reveal the influence of Christian missions. And the Church of Christ is gaining always in numbers and in influence, and just now stands in great need of more workers to seize the opportunities that are pressing in on every side. Now is surely the time when China can be turned and molded by the Spirit of Christ working through His followers in every land.—*Dean R. Wickes* in *The Friend*, of Honolulu, H. I.

The Chinese Indemnity Fund Women Students

[In this number of WOMAN'S WORK, which is mainly devoted to Orientals in this country, we desired especially to have an authoritative account of the experiences of the Chinese girl students who are here under Indemnity Fund Scholarships. Miss Margaret E. Burton, who has been intimately associated with them through her work in the missionary interests of the Y. W. C. A., was asked to write this article. Miss Burton has sent us an excellent account of the students, but with the information that it has appeared in another magazine. As it is too late in the month to secure an article from another source, we avail ourselves of Miss Burton's kind permission to use parts of her narrative. We are sorry that we can not give credit to the magazine in which it appeared, having been unable to ascertain its name either from the Y. W. C. A. or from Miss Burton, who is now on the Pacific Coast.—EDITOR.]

WHAT is the Chinese indemnity fund and what are indemnity fund students? These questions have been asked many times since last September when a little group of ten Chinese women landed in America for five years of study, their expenses to be met by "indemnity fund scholarships." To answer these questions, it is necessary to go back to the year 1900, when, maddened by the aggressions of European nations, China made a desperate effort to drive all foreigners from her shores. After this Boxer uprising indemnities were levied on China by the nations which had suffered loss. The United States had never been in sympathy with the efforts of European nations to enrich themselves at China's expense, and it seemed to her that the provocation for the Boxer uprising had been great and the indemnities demanded unjustifiably large. Accordingly our Government remitted China's indemnity, and suggested that the interest on the large sum thus saved be used to send promising students to the United States for college education. China gratefully adopted this suggestion and fifty men were sent to the United States for five years of study.

It was natural that this group, and the groups which followed, should be composed entirely of men. But it would have been strange, in view of the rapidly growing enthusiasm for the education of women, had these groups continued to be formed of men only. In 1914, the Chinese Government decided to grant ten of these scholarships to women, and asked the Young Women's Christian Association of China to conduct the competitive examinations by which these women should be chosen. A little group of American college women, some of them missionary educators, some of them wives of missionaries, business men and government officials, met and framed the examination questions; and at least one American college graduate who saw them felt certain that she never would have been of the chosen ten had those questions been propounded to her! All ten of the girls who were chosen were from mission schools and all were Christians.

At the request of the Chinese Government, the Young Women's Christian Association met the girls on landing and did everything possible to make them feel the friendship and interest of the Christian women of the country to which they had come. When the little group arrived in New York they were entertained at the National Training School of the Young Women's Christian Association, where the secretary for Oriental students lived with them, took them shopping, looked up schools for them, etc. It was the desire of the Government that most of these young women should spend one year in a preparatory school before going to college in order that the adjustment to the strange new customs and life of a foreign country might be made in an institution small enough to insure the personal help and attention which a large college could not give. This plan has been carried out. Next year those now in preparatory schools will enter Wellesley, Mt. Holyoke, Smith and Vassar colleges.

These students have found their first year in America a very happy one. Homesickness was, of course, almost inevitable. There were so many receptions and dinners and automobile rides during the first few days after their arrival that there was no time for that, but after the novelty had worn off and they were separated from each other and scattered in different schools, there were of necessity many lonely hours. It is no easy thing to leave one's family, friends and homeland for five long years, with no chance of going home for vacations;

nor is it altogether easy to become accustomed to a strange food, strange language and strange folks. But these little stranger friends are of sturdy stuff, and as one of them said, whenever they were tempted to be homesick, they thought of how much more they could do for their people when they got home because of these years here and drove away the tears by studying all the harder. Two of them were among fifteen out of one hundred and forty to receive an average of over 90 for all the work of the first semester. Another has not yet fallen below "A" in any of her monthly reports, and each report card has had many an "A" plus. She has had the highest record of any girl in the boarding department of her school. Of two others, the principal said: "They are perfect; a joy in the classroom, the home and in every other way."

When Christmas comes the doors of many beautiful homes are always wide open, and each of the girls spent her first American Christmas in a real Christian home. A charming hostess said, "It may be a pleasure to the Chinese girls to be in our homes, but I can assure you that it means more to us to have them than it can mean to them to come." Six of the girls spent Christmas with Mrs. Henry W. Peabody, whom some of them had met on her trip around the world last year. "The best time I *ever* had," one of those who had been most homesick told me. There was a trip to Boston on Christmas Eve, with dinner in town, and carols on Beacon Hill afterward, and stockings hung by the fire-place when they reached home. And early Christmas morning the family was wakened by a joyous sextet of Chinese voices in the hall, singing "Joy to the World," and "Holy Night," one sung in English the other in Chinese. During the week there were many festivities. "But the things we loved best," reads a letter which came after the girls had gone home, "were the morning prayers and the quiet talks with Mrs. Peabody."

It is impossible to estimate the influence these girls will exert when they go back home. They will be among foremost leaders of the women of their nation, at a time when the right kind of leaders are supremely needed. The women of China, so long bound in body, mind and spirit, are to-day facing a future of bewildering possibilities. Their feet are being unbound, their naturally keen minds are being trained, and they are taking such a part in the life of the community and nation as their mothers could never even have dreamed of. "Every avenue of influence and power is now open to them," says one who knows. As in every time of transition, it is a time of grave danger. The old customs and ideals have gone, but the new are not yet formed, and there is danger lest the pendulum swing so far that the last state shall be worse than the first. But it is also a time of challenging opportunity; for under wise guidance these women may lead the great new China into the abundant life which Jesus Christ came to bring. God grant that America may give of its very best, and only its best, to those who have come to us to prepare for high leadership among their people; that they may go back truer, steadier, more Christlike gentlewomen because they have been with us; wiser to lead and stronger to serve.

Margaret E. Burton.

Not long ago in Fresno, a returned missionary from China was a guest in a home, and noticed a Chinese vegetable vender stop his wagon before the door of her hostess. "Vegetables!" called out the Chinaman. As the lady of the house was about to go out and select her green things for the day, the missionary inquired, "What's the name of your Chinese tradesman?"

"Oh, I don't know," replied the hostess. "I merely call him 'Vegetable John' to distinguish him from 'Wash John,' my laundryman."

"But," interjected the missionary, "all Chinamen have names just the same as you or I. Let me go out with you and talk with him."

Going out to the wagon, she learned his name; also that for a time he had been employed as a house servant.

"Are you a Christian?" inquired the missionary.

"Yes, me a Clistian," answered the Chinaman.

"How did you become a Christian? Do you read the Bible?"

"Me no lead the Bible, me lead the lady," responded the Chinaman.

Thus, by observing the conduct and conversation of his former employer, the Chinaman had been led to Christ.—*Lutheran Woman's Work.*

The Appalling Problem in Persia

FROM REV. ROBERT M. LABAREE

[The very day after our magazine for May had gone to press letters were received by the Board giving details of the overwhelmingly difficult situation which confronts our missionaries in Persia. Much of this information has, since that date, been printed in daily and weekly papers. But it is all of such vital importance to those who have at heart the interests of mission work, with its message not only of a future salvation but of a present help in time of trouble, that even at the risk of repetition we venture to print much of the contents of our missionaries' letters.—EDITOR.]

OUR Mission in Urumia has been established for eighty years and has served the people in many and important ways, but at no time in the mission's history has it performed a more remarkable service than within the last two months. It is a record of benefits conferred that can be equaled very seldom in the annals of missionary work.

When on January 2d of this year the Russian troops withdrew suddenly and without warning not only from Urumia, but from all Azerbajan Province, there was absolutely no human power left seemingly competent to protect the Christian population of the border districts from the savage vengeance of the wild Kurdish tribes.

It was an awful situation: and all who could leave started immediately on a long and painful journey to the Russian border, realizing that only so could they save their lives. As I recall their suffering by the way, there is a tugging at my heart that is real pain.

The story of that awful flight can never be adequately told. The whole northern section of the Urumia Plain learned of the departure of the Russian troops about ten o'clock on Saturday night, January second. By midnight the terrible exodus began, and by morning the Christian villages of that district were practically deserted. People left their cattle in the stables and all their household goods in their homes just as they were and hurried away to save their lives. If any one possessed a horse, a donkey or any other beast of burden, he was fortunate, and if he happened to have ready cash in his home he was even more so. Many who, according to the standards of the country, were rich, started on their long journey with a mere pittance; and the vast majority of men and women and children were on foot.

Before the seven days' hard walking through the slush and mud was accomplished to the Russian border, all encumbrances were cast aside, quilts, extra clothing and even bread, for it became a question with the poor, tired, struggling crowd which they would carry, their bedding or their babies. Of course very many of the weaker ones never reached Julfa at all, but lay down by the roadside for their last, long rest, and those who did reach the Russian border were so haggard and emaciated that their own friends did not recognize them. Almost worse than the weary tramping by day in the most terrible of mud were the nights by the way. Every possible shelter was so crowded that there was no room whatever to lie down, and the air became so foul before morning that the occupants were nearly suffocated; and yet those who could find no shelter and lay out all night in the wet were even more miserable.

I should like to give two instances that have come under my personal knowledge; such stories might be duplicated a thousand times.

1. One old man started with two daughters-in-law and six grandchildren. All were afoot, and the women carried their little ones by turns, while the old man stumbled along as best he could, unable to carry any burden. He at last gave out, lay down by the roadside and died. The women pressed on for a day or two longer, when one of them gave birth to a baby by the roadside. The mother tore off her dress, wrapped the baby in the pieces and resumed the weary tramp. Fortunately for them, the two women found their husbands waiting for them in Russian Julfa, but, alas! in the complications arising from the coming of the baby, two of the other children were separated from the party and lost. Two days the parents waited in Julfa until a wagon load of little waifs

was brought in by kind-hearted soldiers. They found their two little ones among the number, but so emaciated by their hardships that they died shortly afterwards.

2. Here is another instance. The pastor of a congregation set out in the dark with his wife, married daughter and a five-year-old granddaughter; became separated from them very soon, so that the women were compelled to make the journey alone. They reached a town in Russian territory with hundreds of others in a wholly exhausted condition. All three of them were sick and were taken to the local hospital, where a few days later the father of the family found them. Shortly after, when the thousands of refugees were cleared out of the town, he was forced to leave, and his family have not seen him since. The daughter and grandchild were dismissed from the hospital, and the old mother, rather than remain alone, sick as she was, left also. For five days they stayed with a crowd of others in the railroad station, when they were moved on to another village, and there, the old woman having become ill and the little girl having developed the prevailing scarlet fever, they were taken to the village hospital. I found them there a couple of weeks later, or rather the younger woman and her child, the mother had passed away two hours before I arrived.

I buried the dear old woman, in whose house I have been many times, and gave her a better funeral than most of the other dying refugees; but it was only a rough coffin with shavings for a pillow for her poor, tired head.

The humble, kind-hearted villagers have carried the heaviest end of the burden, taking in the homeless wanderers, giving them shelter and food.

In one village of fifty houses I found 307 refugees. Scarlet fever has carried off a multitude. There was scarcely a house which I visited where from two to five little ones had not been carried out to the cemetery.

While many thousands fled, still many more remained behind, simply because they could not leave, their villages being so situated that flight was impossible. Some of these remained in their villages, and only the future can give us a correct roll of those murdered in cold blood and with cruel tortures, of the women and girls carried off to a life that is many times worse than death, and of children lost and families separated in the time of this terrible catastrophe. All who could fled to the city and found the one shelter that gave them the best hope of safety. It was our American mission property, guarded by the American flag, and what was even more potent than the flag, the position of influence and confidence, earned by long years of service of our missionaries. It is estimated that 12,000 at least of such fugitives took refuge in our different mission compounds in Urumia, while perhaps three thousand more were given shelter at the French mission.

Then came days of the utmost anxiety. Would the leaders of the invading force respect our flag, and even if they did could they hold their lawless followers in check? It was then that the value of years of unselfish, straightforward dealing with all classes of the community began to show itself; and it was then too that all the long experience of dealing with the natives of every nationality and grade could be utilized for the salvation of this helpless multitude. I said before that the American flag did much (thank God that at this time our nation has been neutral!), but much more was done by personal influence exerted with the utmost diplomacy and tact. Those who took refuge with us remained untouched. It was as though the angel of God had taken up his station at our gates. Even more. One of the largest villages of the plain, and one in which our Protestant work has taken the strongest hold, was attacked by the Kurds. Many from other villages had reached that place on their way to the city. All fought for days in defence of their lives, but at last were driven to their last stand in the two churches on

the hill. It was at this time that our missionary physician, Dr. Harry P. Packard, determined to see what his long and intimate relations with many of the Kurdish chiefs would do. At the risk of his life he visited the Sheikh and begged that the lives of the villagers might be given him; the property would gladly be given to the Kurds. He prevailed, and in the middle of the night he brought into the city with him over a thousand men, women and children who had by his intercession been saved from massacre in its most horrible forms.

All these thousands have to be fed; three tons of bread daily has been needed to keep them from starvation. Fleeing merchants had left in the keeping of the mission a good many thousand dollars, with permission to use the money free of interest in case of need. In yards where five thousand could scarcely find accommodation, ten thousand have been crowded, and naturally there has been a fearful mortality among them, at times forty a day. For a while it was unsafe to leave the premises, and none of these could be buried, but later, when the way was opened, one missionary was kept busy most of the time attending to the burial of the dead. Then there was the still more trying work of looking up captured girls and trying to get them restored to their families, and other work which only one who has been in such circumstances can describe. And from now on there is even more to do. For these people must be sent back and started once more in their plundered homes, many of which have been entirely destroyed.

We cannot turn these people out to starve, as we could not turn them out to be slaughtered. But what is to be done? Until the middle of February we had spent ten thousand dollars; we are still spending at the rate of two hundred dollars a day. We must have the money; it would be a crime to leave our task half done. But who will give the funds unless it is our Christian friends in America? It is to them we send this appeal.

On the basis of later advices of massacres and destitution, cabled through the State Department and Associated Press, The American Committee on Persia War Relief is asking for a total of *$100,000*. Even this increased amount will not adequately supply the desperate needs. Friends may send contributions for this cause through Spencer Trask & Co., 43 Exchange Place, New York City. $22,000 has already been cabled out to Persia.

A Chinese Wedding

A STRIP of red paper covered over with large Chinese characters! In a flutter the servant brought it to me. Just one year old as to character-reading, I recognized only my name. Whence the significance of the strange document and why the suppressed excitement of the servants? I soon learned. It was an invitation to a wedding—a real Chinese wedding. The people were not church members and the ceremony promised to have all the ancient customs, many of which are abandoned by the new China. My enthusiasm did not wane even when I learned that the desire for my presence was largely because they wanted me to bring my kodak and take some pictures.

I was quite dubious as to my wedding garments. The Chinese custom is for the women to wear as many richly embroidered outer robes as possible, then while the wedding feast is in progress, to remove one after another until with the last courses the real wedding costume is displayed. I decided to don my heavy coat, then I could, if necessary, remove one layer at least.

Miss Francis, who is also a freshman in China, and I were the only foreign guests present, and we were royally treated. The home was not one of great wealth, but of the better class, well-to-do Chinese. We were led through innumerable dark courts, then suddenly came a burst of light. On one side of

the entrance hall was a great booth hung with dozens of lanterns decorated with tassels of gay beads. In this booth, in red robes, were about a dozen musicians playing on strange instruments, making the weirdest possible music.

The great room was a perfect blaze of light, vivid red scrolls emblazoned with great gilt characters adorned the walls; immense horn lanterns hung from the ceiling; tissue paper hangings representing wistaria, grapes and chrysanthemums were festooned about. Tables were everywhere, and men, women and children thronged. The guests could be distinguished by their wedding garments. What a striking change in our interpretation of the Bible stories when we read them with Oriental eyes! Many were drinking tea; at one large table men gambled with dominoes. The bride and the woman of the household were upstairs.

The wedding was over when we arrived. The bride had come from her home in a gorgeous chair, with a flourish of trumpets and a flaunting of banners, and had been led upstairs to her new apartments. That really is about all the ceremony there is. Through several passages and up a flight of steep stairs they led us to see her. Poor, pretty young thing! To me she seemed more like a captive bird. None of her people were with her; the house, the relations, the guests—everything belonged to the bridegroom. And now she too had been added to his possessions. There is no honorable word in the Chinese language for a man to use in speaking of his wife. She is variously designated as "the inside person," "the little servant," "my house," "my thing-in-the-house," "my walk-behind," "my thing," "my broom!" She sat in a low chair, a foreign chair (very proudly they exhibited some unspeakably ugly foreign furniture that had come from Shanghai), and neither spoke nor moved. She wore a pink silk skirt and jacket, richly embroidered and edged with ruffles. Her feet were not bound, but were very small and dainty in pink embroidered slippers. She wore a white veil draped abominably with a rosette of foreign pink ribbon on top, and as a final touch a pair of dark glasses! She was so pretty and dear without them—I saw her next day when I went back to take the picture. But everyone considered them most fetching and quite the thing. According to the old custom the bride never saw the groom until after the wedding and all the time wore a cap with a sort of a red curtain entirely covering her face. Now the red cloth has been abandoned in lieu of dark glasses. The bride was not supposed to eat, sleep or speak for twenty-four hours. She sat perfectly rigid, her eyes downcast, her hands folded in a gay handkerchief. Men, women and children thronged into the room, looked at her, felt of her veil, touched her shoes, lifted her hands to see her rings, commented, questioned, chaffed, but through it all she did not even lift her eyes. Of course it was the custom, but to me it seemed infinitely pathetic.

Chinese bride and groom.

By-and-by we were led downstairs by the sisters of the bridegroom—such pretty girls with elaborately embroidered silk skirts and jackets lined with fur. One wore a number of gold bracelets and several gold ornaments, then a rose pinned on with a big safety-pin. Two large tables had been placed in the spacious reception room, on which candles and incense were burning. Servants brought in a number of bowls of food

and wine and placed them on the tables—for the ancestors. Cushions were placed on the floor, and the bride and groom were supposed to kneel and worship. But the groom was adverse to the old order of things, and to the great surprise of all, and the consternation of his parents, he refused either to kneel or to let the bride do so. To disobey one's parents is an unusual thing in China, and they were very angry. The poor ancestral tablets had to be content with three stately bows from the bride and groom and the cushions lay unused on the floor. Then the two grandmothers came forward—think of a bride coming to live with two grandmothers-in-law, father-in-law, mother-in-law and two sisters-in-law!—they each received three bows, then the parents and so on down even to a wee baby in arms. This of course was not worship, but simply showing honor to the other members of the household.

Rev. and Mrs. Ralph M. White.

Now the bride went back upstairs and the feasting began. The men were below and the women upstairs. We were wonderfully honored by being placed at the bride's table. She sat silently behind her veil and dark glasses and ate nothing. The feast was a wonder, but we survived to tell the tale. Four great bowls were placed in the center of the table and each guest provided with a pair of chopsticks and a Chinese spoon. Then the hostess, the groom's sister, with her chopsticks filled our spoons. These are oval in shape and are really small dishes. The food was all in little morsels but even so we dropped pieces of pork in our laps in our wild struggle with the chopsticks and the table in front of us was a sight. All during the feast dried watermelon seeds were served. We ate and ate and ate and still the servants kept bringing on more. Pork and chicken, beef and lamb, duck and goose, more chicken and more pork, cabbage, bamboo roots, bean sprouts, snails, crabs, pork balls—still they heaped our spoons. Whenever they served us, we half rose and murmured an inarticulate something which means, "Oh, you are too polite!" Wine flowed in abundance, but this we refused. After all this came oranges and bananas, and then—a big bowl of rice—and chicken served in a foreign wash basin!

It was now about eleven o'clock, and we had been there since four. Guests would come and go, feast and make merry all night long, and the poor little bride, without words or food, must sit and receive them. She smiled when we said some kind words of farewell, and answered the pressure of our fingers with a warm little handclasp. She was as sweet as a flower, and I think she felt a subtle understanding and sympathy.

Through the rooms and courts and halls, even to the very doors and out into the street, the family followed us; we always protesting; they answering that it was but a pleasure, in true Chinese fashion.

Very thoughtfully we found our way home, longing as never before to know and understand these people, so like us and yet so different, so near us and yet worlds away; yearning to make them see that our desire is for mutual helpfulness, to teach and to be taught, to give and not to take away; feeling our immeasurable need of our Father's help as in every phase of Oriental life we strive to bring His message of love.

(*Mrs. Ralph M.*) *Blanche H. White.*

Soochow.

In City and Country

I spent some of the summer months making plans for the Bible Institute and its work, which were to be turned over to me in the autumn. The pictures are of our new buildings which were first occupied during the fall term. The attendance was not as large as formerly, but I think it was just as well; first, because I was so new at the work, and second, because we were unable to secure a really competent teacher. We were able to make out by the pastor's wife giving part of her time, so we didn't consider the term a failure by any means. Thanks be to the Giver of every good and perfect gift, we have a good teacher for this year who has truly given her life to the Lord to use as He sees fit. I am most grateful for her, and she came to me without any effort on my own part further than taking the matter to the Lord in prayer. I trust my friends will pray for her, for the women whom she will teach and for me, that I may be the help as principal of the school that a teacher needs.

New School Building and Dormitories at Ichoufu. Sent by Miss Elizabeth Small.

Women's Bible Institute at Ichoufu.

I have another month of language study before I take my last examination, and after that if I can spend a few weeks in the country with the Biblewomen I think I ought to do so. It is difficult to plan about the time I give to the Institute and the time I spend in the country. The needs are so great in both that it is hard to decide in which place I ought to be. It has been a long time since a foreign woman did regular work in our country field—not since Mrs. Wallace Faris left, I understand—and oh, how great the need is! The months the Institute is in session are the very best months for country itinerating, otherwise I could give several months in the year to this work and still give to the Institute the time it needs. It has been my hope to make the Institute a place where competent Biblewomen may be trained, and there is great need for them, but meanwhile we cannot let the poor Chinese women in the country starve for the Gospel. The number of women and girls who have applied for admission for the spring term is very encouraging—more than double the number that attended in the fall. If all come it will tax the housing and seating capacity to the utmost. I am very happy about the class of women who are coming. Among them is the wife of a recent graduate of the Theological Seminary; another is the wife of a former evangelist who is now in the Bible Institute for men at Tenghsien; and a third is the wife of one of our evangelists and has herself been doing evangelistic work during the past year. She has attended the Institute before, but wishes to take further training before she continues her work in the country.

I hope the war is not absorbing the minds of our Christian people at home to the exclusion of the great need of presenting the Gospel to those who have otherwise no opportunity to hear it. If they could only know the depths to which these poor people out here have sunk! Many of them are blind, but do not know it; others crave something, they know not what. But we know!

(*Miss*) *Elizabeth Small.*

Ichoufu, Shantung.

SOME ITEMS FROM NIPPON

ONE day as my typewriter clicked away the sound came up to the writer of heavy shoes and marching tread and she looked out of the window to see four very martial-looking soldiers with fixed bayonets, but smiling faces, looking the place over with much interest. Upon being asked what they wanted, they replied by inquiring where the well was? I said, "Please to honorably wait a second and I will gladly lift up to you the teaching of the way." I got four glasses of sparkling cold water and under each glass placed a copy of John's Gospel and a pretty red booklet on the true God. They drank the water as only men can who have been drilling half a day in dust and heat, and then asked if they might not only read but keep the books. They went away saying, "Isn't she zealous! There must be something in it to make her want even common soldiers to read it and she did it kindly. Let's see," and one began to read aloud as they walked.

I wish I were a doctor! And I wish I were a real theologue and a trained nurse and a graduate of a school in domestic economy and that I had had a full kindergarten course—and then some more!

TOKYO. *Isabelle Mae Ward.*

PERHAPS you have heard of the three years' campaign which opened up the first day of last March and will continue to the last day of February, 1917. With the exception of two or three missions, every mission and the Japanese Christians belong to this forward movement. It is hoped every town and village will be reached with the Gospel within this time. Every member is working and praying to this end. We trust we shall be spared to have a part in this movement up to the close. We feel that if the interest and enthusiasm already shown keep up to the end of the three years, the movement will not stop until the country is Christianized. *(Mrs. J. B.) Mary E. Hail.*

WAKAYAMA.

IN the former famine district we find good crops and a contented people. From one of the officials I learned that no one need go hungry this year though some might need medical help. He informed me that the district was able to take care of all the needy there. The help we extended last year was most gratefully acknowledged by the officials and the farmers also have shown much gratitude. Our relief has given an *entrée* in that village and we hope to make the most of it in the near future. *(Rev.) W. T. Johnson.*

SAPPORO.

MY very small loan library is doing good work but it ought to be enlarged. The hunger for books has come. The only public library in Onomichi is a small collection composed of difficult old classics which not one man in a hundred can read, Buddhist works and sensational novels, the latter predominating. They are being industriously circulated about town at a charge of two or three *sen* per volume. They are worse than trash. I am told that many of the better people subscribe for these because there is nothing else to read. If we could supply them with *good* books what a really great work might be done! One of the Christians has offered to be responsible for the distributing and collecting if we can find the books.

ONOMICHI. *(Miss) A. E. Garvin.*

THE CHINESE CHRISTIAN'S BAPTISMAL COVENANT

1. The Scriptures are God's revelation and the only rule of life, so I believe and walk.
2. I promise to keep holy the Sabbath, prayer and Bible study being my occupation on that day.
3. I promise wholeheartedly, by word and deed, to help my fellows to believe the truth.
4. I promise, forsaking heathenism, to live according to the Gospel.
5. I promise to use all my ability to help the Church progress on its peaceful way.
6. I promise to serve Christ only.
7. This I promise with a willing heart, regarding the covenant as not to be forgotten. *Sent by Mrs. Geo. D. Thomson, Yeung Kong, China.*

"THE talent of success," said Longfellow, "is nothing more than doing what you can well, and doing well whatever you do, without a thought of fame." If we must bake bread, let us put our whole heart in the work; if we are assigned to do a particular piece of church work, let us add to willing hands a heart set on accomplishment and push through to success. This applies to all officers of missionary societies, and especially to the Secretary of Literature. On her devolves the distribution of our literature, and unless this is well done the people are not well informed as to the doings in the mission fields of the Church. *Over Sea and Land* covers both the home and foreign fields. It prepares our children to carry on the wonderful work we are now accomplishing. The position of Secretary of Literature was created especially that she should look after the interests of the magazines published by the Women's Boards. Sample copies of *Over Sea and Land* always free at Room 1114, 156 Fifth Ave., New York.

THE FOREIGN MISSIONS LIBRARY has a new lecture on China, just the thing for your auxiliary meeting, as it brings China up-to-date. Fine views and a fine lecture to accompany them! For particulars write to the Library, 156 Fifth Avenue, New York. Duplicate sets of these slides are also to be had in Philadelphia, Chicago, St. Louis, San Francisco and Portland, Ore..

NEWS FROM THE FRONT

CHINA

Mrs. H. F. Thomson writes from Canton: Having been here since December and spent two hours a day on Cantonese tones alone, we consider ourselves "fully arrived."

Our first two weeks we spent with Dr. and Mrs. Oscar Thomson, the brother and sister-"in-love" of my husband. The old hospital there founded by Dr. Peter Parker in 1837 gave me my first feeling (from actual sight) of great reverence, first, for the missionaries who had spent their lives there and then for the way God has blessed the work. Last summer I spent one month in the Harrisburg City Hospital as a probationer in order to be of some use in the homes here when I am ready to do evangelistic work. But I have not seen a hospital to compare with this one. The patients lie on plain boards and have one or two very thick comforters but no sheets and some bring wood pillows. On Christmas Day we distributed old post-cards and the delight which shone on their faces would make you think they had regained their health and been given a fortune beside. There were over two hundred patients in the hospital.

New Year's was celebrated by a trip on an old Chinese junk to Yeung Kong. Our boat was loaded with pigs and geese and I can understand how the geese waked Rome and saved it, for during the night each time the whistle blew, all the geese hissed and quacked together. We visited another brother in Yeung Kong, Rev. George D. Thomson. That gave us an idea of life in a country station. I came away with the conviction that it took a *real* missionary to be happy in a country station. One old woman on whom we called was selling mud. She took us to her one room and drove out the chickens and pigs to make room for us. Hearing I was a bride, she asked my age, the cost of my hat and whether I had seen my mother since I was married. There is a custom here of the bride not seeing her own mother until her mother-in-law gives permission. When we left she asked me to lean on her. I felt so ashamed for I'm young and strong and she was bent and old, but it is the custom and it pleased her. Is it any wonder one wants to speak *now* if not sooner. A boat girl asked to see my hat. I took it off and showed it to her and she remarked, "It is several ten thousand times gorgeous." You may think it was a white plume affair but it was merely a black velvet hat with a string of small shells around it.

INDIA

Dr. Jessie R. Carleton writes from Ambala: Notwithstanding a dispensary has been opened by a rich Hindu in the heart of the city, for the sake of merit, the village people will always swarm here. The family ward, memorial to Mrs. Thorpe of Philadelphia, is yearly more valuable to us. It needs little repair, being well built. It was even more necessary than I thought when it was first built. One Mohammedan girl has become a Christian this year. She used to come to listen to the Biblewoman. For months I knew nothing of this, simply treated her as an ordinary patient. One day she had a chance alone with me and asked to be helped to become a Christian. Her husband had begun to suspect her and had tried to strangle her. A date was arranged when she should come to the bungalow. She failed to come. After I had gone to the hills she came even at dawn. Miss Pratt cleverly got her away without a soul knowing, except the native Christian woman who took her away.

Mrs. J. C. R. Ewing writes from Lahore: We had a most delightful Christmas vacation with our children at Vengurla, on the west coast, two hundred miles south of Bombay. It is summer all the year there. We went in sea-bathing and had supper by moonlight on the sands. We had the joy of being at the opening of a fine new hospital on New Year's Day. Dr. Goheen gathered the money for it, and for their house and a house for the nurses, while in America. My husband, who has been putting up all sorts of buildings for thirty years, thinks that Dr. Goheen did wonders with the money he had. We have a delightful contingent of new missionaries here in Lahore, Mr. and Mrs. Ross L. Wilson and Mr. and Mrs. Harper. They, with Messrs. Collins and Speers, professors in the College, make a class of six which comes together twice a week at our house after dinner, and my husband gives them a two-hours' drill on Hindustani.

SIAM

Mrs. Chas. Crooks writes from Lakawn: Those remnants! If one had spent years in this country she could not have made a wiser selection. I have such a large, increasing family to keep covered up. By the time I get to the end of the line, Number One is again in shreds.

I have one dear old man, blind and feeble, all alone in the world because when he became a Christian his children said, "If you will renounce your religion we will still continue to feed you, otherwise we won't." But he would not do that, so for years he pounded rice and made just enough to keep him. Now he is old and too feeble, so he is one of the Lord's poor. The church helps him with his food, and I make over the Doctor's clothes for him. Last week I gave him a clean shirt, and I said, "Now, Uncle Kao, you must keep this nice and clean to wear to church." He promised, and Sunday, after church as I was walking through Mrs. Hartzell's yard, she pointed outside her gate to a funny sight. Uncle Kao was bending over pulling his shirt off over his head. When he had accomplished this he very carefully shook it out, folded it up and started off home with his poor old bare back exposed to the sun. If our friends would buy little five and ten-cent remnants when they go shopping it would be such a help. Often a five-cent remnant will provide two jackets and two little tots will be made happy for weeks. Cloth is so expensive in the market here and in this province where thousands of people are always on the starving line, even a little jacket is quite beyond their means.

Some day, when I get rich, I intend to get a thousand jackets more or less, and take a trip out into the villages with my treasures and see that each one of my poor little friends has one article of clothing all his own!

HOME DEPARTMENT

PRAY FOR PEACE

A CALL for a day of prayer for peace on the Fourth of July is going out through the various women's missionary boards, in the hope that the thought of what peace has done for our country will stimulate others. More than 3,000,000 women are enrolled in the foreign missionary societies of America alone. There is nothing in the program that the most retiring woman cannot attempt nor is there any limit to the scope of the influence the most active may exert. It is a call to the women of America of every creed, of every race affiliation and of every class. "Peace in our time, O Lord!" is the prayer they breathe. And prayer is an unmeasurable force.

Woman's Work to Its Subscribers

WOMAN'S WORK comes to the end of its year with the cheering report of a gain in its subscriptions and with a small surplus in its treasury. We have now 24,837 paid subscriptions, a net gain of 213 over last year. Our free list, comprising all our women missionaries and many exchanges, makes an edition of twenty-eight thousand copies.

In circulation the Philadelphia Board made the largest gain, 205 in number; the Board of the Southwest following close with a gain of 179. We regret to state that the New York Board lost thirty-six subscriptions and the Occidental Board forty-nine. We rejoice that the total has been a gain and not a loss, and we are sure that many Secretaries of Literature will feel a keen sense of triumph. We extend our grateful thanks to our efficient corps of solicitors for their untiring service, and we urge the societies to find always wide-awake, intelligent, consecrated women for the important office of Secretary of Literature. There is no office more important in the gift of a missionary society.

WOMAN'S WORK has, during the past year, showed improvement in the number of general articles of wide scope, and it has also printed many extracts from private letters and many original pictures which have added a value and interest to the story which they illustrate.

Testimonials from missionaries in different fields and from correspondents all over the United States have shown appreciation of the magazine and have given evidence that WOMAN'S WORK is filling the place for which it was designed —"To fitly represent the work of Presbyterian women in Foreign Missions."

We hope that the coming years will bring a closer relationship with the Young People's Secretaries and Secretaries of Literature, by which our magazine may become an exchange for the "observation and experience" of these workers, often so far apart and yet so closely allied. There is a rich mine of material which might be worked to great advantage if the local secretary would send voluntarily to her Board secretary such suggestions or programs as have proved successful in her own auxiliary. These could be passed on to the Editor of WOMAN'S WORK for the use of all.

We have a missionary magazine of which we may justly be proud. Let us help it to fullest usefulness not only by seeing that it is put into the hands of the women in all our churches, but by helping it to reflect the varied activities of our churches as they make known the achievements on the foreign field. Let us endeavor to fill our *Home Department* and our page, *With Presbyterian Young People*, with practical help for our societies. The Editor will appreciate such co-operation.

The Committee reports with gratitude that from its receipts the magazine has

paid every item of its own expenses, small and large, and acquired a small surplus, due largely to the careful management of our Editor and Treasurer. We have been able to make a gift of $500 to the Assembly's Board, which is to be applied to the Board's deficit. The gift of $600 which we made last year was used for the work of our mission in Tokyo, Japan. To the subscribers of WOMAN'S WORK—and may they increase in number each year—we give our heartfelt thanks that they have made possible these gifts toward extending the Kingdom of our Lord. *Mrs. John H. Finley,*
For the Committee.

ANNUAL MEETING OF THE BOARD OF THE NORTHWEST

MISS JEAN KENYON MACKENZIE, recently of Africa, painted so vividly the word picture of the African forest that one could almost see its luxuriance and magnitude and feel the dew on the grass and leaves. She described the native paths, like ribbons running along the cellar of the forest, with here and there clearings strung like beads along the paths. On Sabbath morning before dawn the big drums sound and far away the little drums take up the call and soon the little paths are thronged with Christians coming in the early morning to the big clearing to attend service. So on the 22d of April we came up from ten states, by different paths to the beautiful, new House of Hope Church, set upon a hill in the big clearing, St. Paul, Minnesota, to attend the Forty-fourth Annual Meeting of the Board of the Northwest.

Everything had been so carefully planned and thought out that from the arrival at the station where a gracious company of ladies met us, throughout the entire stay until we began our pilgrimage home, our comfort and entertainment were wonderfully looked after. So many came along the paths that when the company had gathered in the large auditorium about seven hundred women were within sound of the speaker's voice. Ten missionaries represented Africa, Japan, Mexico, Persia, Philippine Islands and Syria.

The program had been planned with much prayer and care and splendidly developed departmental work was a notable feature. Another innovation was synodical reports given in chart form and hung in the lecture room to be studied at leisure by those interested. These charts were individually worked out and presented a fine opportunity for comparison of work attempted and accomplished.

The Young People's Department had charge of the first session with Mrs. Cleland B. McAfee presiding. Mrs. C. W. Williams in her devotional service definitely stated the aim of our meeting together. She said: "We have come to discuss work done and to be done with the common hope that we may gain an enlarged vision. The motive inspiring all our work is Christian faith, definite, immovable." Miss M. Josephine Petrie, Young People's Secretary of the Woman's Board of Home Missions of the Presbyterian Church, brought a message on the "Manysidedness of Missions" and greetings from that Board. Miss Clara W. Davidson, field secretary for young people, told in a convincing way "What Missionary Interest Does for Young People" and showed how missions could be correlated to the life of the young.

Mrs. Albert L. Berry, in speaking of the "Spiritual Life of Young Women," reminded them that Christ came that they might have life and have it more abundantly. She cautioned them not to think that activity meant spiritual life, for by "their fruits," *not works*, "ye shall know them" She told them that spiritual life comes by just receiving what Christ gives and brings—love, joy, peace and power through prayer which links the omnipotence of God to our weakness. Following the program came conferences on Mission Study, Young People's and Westminster Guild work.

Tuesday evening the auditorium was filled with almost a thousand people who listened to an address given by George Sherwood Eddy on "The Winning of Asia." Rev. Dr. Henry C. Swearingen, pastor of Hope Church, presided and excellent music was rendered by the choir. Mr. Eddy brought a wonderful message. He said, "Half the women of the world are living in Asia. 400,000,000 women in bondage of heathen religions. I can understand how a man may say he 'does not believe in foreign missions,' but I can not see how a woman who knows what Christianity has brought to her can say it." He spoke of the dreadful poverty and sickness in India and left these thrilling words ringing in our ears:

"You are rich—they are poor.
You have what they need.
Will you send it to them?"

On Wednesday Mrs. A. L. Berry, president of the Board, presided at the sessions, which were full of good things.

The turning of the entire audience into a mission study class on *The King's Highway*, led by Mr. B. Carter Milliken of New York, was an especial feature. Many had purchased and studied the book so that the response from the five hundred was as ready as from a smaller group. The women were greatly interested and the study class periods during the entire gathering were largely attended.

Mrs. Thomas E. D. Bradley, treasurer, reported that the receipts for the year, March 16, 1914, to March 15, 1915, were $166,308.51. This was a decrease of $7,429.20, caused by the fact that this year we needed but $24,000 for China while last year we had $40,000. Deducting the China Campaign money we have an increase of $8,533.68 in receipts; an increase of $6\frac{3}{10}$ per cent. Our China Fund of $75,000 is completed. Our budget for next year is $192,000. A ten per cent. increase is asked for the coming year to be based on the gifts for the year 1913–1914. The young people sent in $20,000 during the past year.

Mrs. S. G. Wilson of Persia told how the war was affecting the missionary work there and how the American missionaries are protecting the Christians. Mrs. C. W. McCleary of Africa made a strong plea for our prayers and interest in the Ethiopian woman who stretches forth her hands to us for Christ's love. Mrs. Berry led the devotional noontide service both Wednesday and Thursday. She took as her theme "Victory" and brought us a reassuring message of triumph through Christ, who can not fail.

Mrs. Loretta Van Hook of Persia and Rev. J. G. Dunlop, Japan, each told of the work in their countries.

On Wednesday evening another large audience listened while Miss Mackenzie brought word pictures of Africa, her chosen field, in kaleidoscopic review. Dr. John Timothy Stone, Chicago, made a strong plea for consecration of one's self to witnessing for Christ at home and abroad.

Thursday morning Mrs. Holmes Forsyth, with the aid of a stereopticon, introduced us to our mission stations and missionaries in a most delightful manner. Mrs. J. P. Engstrom, field secretary, gave an inspiring message; Mrs. Roy Brown left a parting message, as she returns very soon to the Philippine Islands. Mrs. Horace M. Hill displayed her literature boxes and posters. In the afternoon we came to the closing session and again we followed Miss Mackenzie into the African forest and met the black women who are her very real and dear friends. The recognition service of honorary and life members was conducted by Mrs. M. D. Edwards. A touching and impressive period was the missionaries' and candidates' hour. Mrs. Martin D. Hardin, chairman of the candidate committee, introduced the fifteen young women, who told how they had been led of the Spirit to dedicate their lives to Christ and His work. The ten missionaries, representing five countries, who have seen actual service spoke of the great joy which comes through that service. They encouraged those on the threshold of their new work and urged them to rely on the all-sufficient power of God.

Then came the communion, which was a most blessed service, and as we went forth we felt that we indeed had been on the mountain-top of privilege and realized as never before that what we had received in abundance we must pass on to others.

(*Mrs. Oliver R.*) *Nina M. Williamson.*

THE NEW YORK BOARD

KENTUCKY—"Not the oldest, nor yet the youngest State;
Not the richest, nor yet the poorest;
Not the largest, nor yet the least;
But take it all in all
For men and women,
For flocks and herds,
For fields and skies,
For happy homes and loving hearts,
The best place outside Heaven
The good Lord ever made!"

EVERY member of the delegation to the Fortieth Annual Meeting of the Woman's Board of Foreign Missions has given her heartfelt endorsement to the above. Words fail to describe the cordial welcome and gracious hospitality of the women of Louisville. They opened wide the doors of their beautiful homes and the happy hours with which the program was interspersed gave rise to the unanimous verdict that it was the best annual meeting our Board ever held.

In the absence of the president, Mrs. W. Packer Prentice, Mrs. William E. Waters presided. Tuesday evening delegates and hostesses gathered at Warren Memorial Church for a devotional service led by Miss R. W. Knott. A delightful reception followed.

The Annual Meeting was formally opened at the Fourth Avenue Presbyterian Church on Wednesday morning. It was regretted that Miss Hattie Quigley, who organized the first foreign missionary society at Louisville, forty years ago, was too ill to be present. She had hoped for many years to welcome the New York Board to her native city. Miss Mary Lafon gave the address of welcome. A response in the form of a letter was read by Mrs. W. Merle-Smith. "How Do Our Gardens Grow" was explained by Miss Kerr, Mrs. Woodford Anderson and Mrs. William E. Waters. The talks disclosed methods used to awaken, sustain and increase interest in missions in the societies, children's, young people's and auxiliaries.

Miss L. J. Cooper told of the progress being made in Siam under the influence of Christian teaching, and added that the "ocean was not more restless than Twentieth Century Siam." Miss Jean Mackenzie made a deep and lasting impression on her audience by her descriptions of "Some African Women."

Two conferences were held, with Mrs. Wm. E. Waters and Mrs. Woodford Anderson as leaders. A number of good suggestions were offered.

The children who assembled to hear Miss Mackenzie's stories of African boys and Miss Dickie's of the small folk of China, and to listen to the singing of "Jesus loves me" in Chinese, will not soon forget the hour. The ice-cream and cake supplied by Mr. Billings, lover of children, surely had its share in making an impression of the joy of service.

Rev. W. F. Irwin, D. D., presided at the Wednesday evening meeting. Mrs. W. Merle-Smith introduced the five missionaries present. The combined time of service of these missionaries would reach one hundred years.

Secretary A. W. Halsey made the address of the evening on "Bear Ye One Another's Burdens." He called the past year a Thessalonian year marked by "work of faith, labor of love and patience of hope." In spite of war and many extra demands for money, $30,000 more than the budget called for had been received, and the deficit had been reduced $160,000.

Miss Davison presided at the Thursday morning session and also read the report of the Treasurer, Miss H. W. Hubbard. Mrs. Louis L. Tribus gave the report of the foreign work with the title, "Open Doors." Mrs. J. B. Rodgers chose for her topic "Going to School in the Philippines." This field differs from others in foreign lands, as our Government provides schools and teachers and makes laws regarding sanitation, and the missionaries are thereby relieved of many duties that in other stations require time, thought and money. Rev. A. V. Bryan gave an optimistic view of Japan's future, and Miss Dickie of Ningpo an interesting address on "The Present Hour in China." The plea of the magazines was presented in the sketch, *Messengers*, which was thoroughly appreciated by the audience. Fifty requests have been received for printed copies of Mrs. Anderson's "Rhymed Chronicles."

The Rev. Aquilla Webb, D. D., presided at the Thursday evening session. Sixty young girls presented a pageant called "The Vision." Forty of the number, white-robed, with palms in their hands, welcomed into the country celestial those saved by Gospel preaching in foreign lands. Dressed in the costumes of the Orient, they entered and joined

in the songs of the Heavenly Host. Descriptions of the Holy City taken from Revelation were interspersed with hymns of praise and victory. Rev. J. H. Nicol of Syria made an address on "The Way to the Moslem Heart."

The intercessory services were led by Mrs. Edward S. Porter of Louisville, and Mrs. Darby, formerly president of Cumberland Presbytery. Miss Davison announced that the offerings made during the meeting would be used for a bell for the native church at Changteh, Hunan, China. The full amount required was raised, and it was suggested that it be called the Louisville Bell.

Hearts became tender with regret when the announcement was made that the Board was no longer to have Miss H. W. Hubbard for Treasurer. A motion was unanimously carried that a letter be sent to her expressing appreciation of her faithful and competent service of nineteen years. Mrs. J. A. Hatfield was elected Treasurer.

In closing, the Communion service was conducted by Rev. Dr. Irwin. One of the features of this service was a soprano solo sung by Mrs. Crawford, the music of which was composed by Mrs. J. O. Sheldon, president of St. Lawrence Presbytery. Delegates and hostesses parted with deep regret. The members of the Board agreed among themselves that it was the best annual they had ever had.

(*Mrs. Wm.*) *S. V. Tompkins.*

THE BOARD OF THE SOUTHWEST

The Thirty-eighth Annual and the fifth Biennial Meeting of the Board of the Southwest was held in Tulsa, Oklahoma, April 20–22, in the First Presbyterian Church. The afternoon of Tuesday, the 20th, began with a conference of the workers which was helpful, as the different ways and means of carrying on the work were discussed by workers from the Southwest states. The address of the afternoon, "Beginning at Jerusalem," was given by Mrs. S. I. Lindsay of St. Louis. The closing feature of the afternoon was the greeting given by the Little Light Bearers and children from the juvenile departments of the Sunday-school. Following brief exercises by the children they were addressed by Miss Ann Gibbons of Japan. Rev. C. W. Kerr, pastor of the church, presided at a popular meeting in the evening when an address was given by the Rev. W. P. Schell of the Assembly's Board. At the close of the address a reception was tendered to the visiting delegates by the women of the church.

Wednesday morning's session began with conferences of Secretaries of Literature, Westminster Guild leaders, treasurers and synodical officers. During the general session delegates were greeted by Mrs. C. W. Kerr and the response made by Mrs. C. R. Hopkins of St. Louis.

After hearing reports from the different states, Mrs. W. B. Preston, synodical president of Texas, led the devotional service. The afternoon session of Wednesday was held in the chapel of Henry Kendall College. Addresses were made by Miss Ann Gibbons of Japan and Dr. Effie Cooper of Tsingtau, China. Following the meeting was an informal reception in the library of the college where all met the missionaries and other visitors. At six-thirty, in the church, a conference supper was given for the young people of the church where they heard a short talk from each of the six missionaries. This was a red-letter day for the young people of our college and church and they were especially delighted to have with them their own representative, Miss Ruby Brownlee of Korea, who spoke most interestingly of her work there. The speaker for Wednesday evening was Dr. H. L. Weber of Africa, who told most impressively "What God is Doing for Africa." The last day, Thursday, was opened by conferences of the workers followed by further reports on literature, mission study and "Gleanings from the Fields," by Mrs. G. D. Barnes of St. Louis. The missionary address of the session was by Miss Mary Turner on "Mexico and the Mexicans." The last session was held Thursday afternoon and was particularly impressive as Mrs. C. R. Hopkins, after nineteen years of service as president, was retiring from the work to be succeeded by Mrs. W. H. Bissland. Miss Agnes Morgan of Japan spoke on "Children in the Sunday-schools." The reports of the meeting which were especially encouraging were those showing the advance which has been made in our young people's and mission study work. Also the successful financial support despite the depressing times. The closing consecration, led by Mrs. Hopkins, was one of unusual beauty and inspiration, and will linger long as a beautiful benediction in the memory of those present. With the newly elected president by her side, Mrs. Hopkins called for all missionaries and mothers of missionaries present to come to the platform. As she stood, surrounded by six who had consecrated their lives in the fulfillment of that last command of the Master, and three mothers who had sent their own "to the uttermost parts," her closing message of love and inspiration seemed to throw a halo of love and light over the group in fulfillment of that wonderful promise, "Lo, I am with you always."

Mrs. C. R. Hopkins.

Tulsa, Oklahoma. (*Mrs. E. T.*) *Margaret Bowen.*

One of this magazine's valued friends and allies calls our attention to the fact that of the gain of 213 in our list of paid subscribers, no less than 63 came from the Presbytery of Morris and Orange in New Jersey, where there are strong Presbyterian churches full of intelligent and progressive women whose interests are broader than local or even national. The sale of *Yearbooks* in this presbytery has also grown from 213 to 260.

THE OCCIDENTAL BOARD

"THE WAR of the Nations and Its Challenge to the Church" was the general theme of the program for this year's Annual Meeting of Occidental Board. Titles of the various numbers on the program were couched in military terms, from the opening roll-call, commissioning of officers, news from the firing line, enlisting new recruits, on through to the closing message of the President, "Mobilizing for a New Campaign." The usual reports were given, showing advance along all lines. Conferences led by Mrs. E. A. Hollenbeck, Mrs. R. Cadwallader and Mrs. George Martin were most helpful, as were addresses by Mrs. Paul Raymond, Rev. Ernest F. Hall, Mr. Fred Goodsell of Turkey, and others. The new list of officers includes Mrs. George Martin as the new vice-president, from Utah; Miss Jennie Partridge, recording secretary, and Miss Lulu Tweedie, young people's secretary. The president and other officers were re-elected.

The usual dinner and meeting of the young people were held the first evening. An initial meeting of a mission study class was a novel feature of their program. Reports showed a gain in membership of 334. The next morning, under the heading of "War Bulletins by Secretaries of Departments," Mrs. E. V. Robbins spoke appreciatively of WOMAN'S WORK as one of the most widely known and read of any of the religious magazines. Letters from abroad indicate that the thousand free copies which this magazine sends to our missionaries on the field are greatly enjoyed.

A thrilling message was given by Mrs. David Thomas of Los Angeles, on "How the War Affects the Mission Boards." It was a study in contrasts between the present world war and the Christian battle with sin. The Boards of the Church were likened to planks that serve not only to bridge, but to unite. Each nation now at war is eager to win. Any hardship would be endured at home or on the field could they but have the assurance of ultimate victory. The soldiers of Christ alone have the promise of complete triumph. Rev. Ralph O. Reiner of Taiku, Korea, brought a message from the firing line in that country. There are 150 boys and girls in the academies in Taiku, one-third of them coming from very poor homes. Most of them earn their own way through school. Ten dollars cash represents the entire income of many families for a year. Their gifts to the church, however, are large. Taiku district has 1,100,000 people, with but seventeen missionaries at work.

Miss Christine Sudermann's love for her black babies and their mothers was genuinely evident as she told of her work and of her longing to return to West Africa after the war. She is one of the missionaries supported by the Westminster Guild, and during her furlough she is speaking before many of its chapters. Westminster Guild reported twenty-two new chapters and twenty circles. There are now seventy-nine chapters and circles in Occidental Board territory. They have made an advance of two hundred dollars in their gifts during the year.

Mrs. E. F. Hall reported for the Student Committee. Their policy is to standardize the work in the Presbyterian Church so that girls may find where they can work and how, after leaving college. Mrs. Dorothea Potter, the national secretary, with Miss Isabel Laughlin, assistant secretary, is visiting colleges and also churches in an effort to secure the co-operation of college women in missionary societies. Both of these women are claimed by Occidental Board and were with us at last year's Annual Meeting.

Great interest, especially among strangers, always centers about the Chinese girls and Miss Cameron. The children appeared many times, in dainty costumes, singing and giving Bible verses. They were joined by children from the Condit and Occidental Schools. All missed the kindly presence of Mrs. Garrette, under whose care these schools have been for many years. There are seventy-five girls now in the Home. The Seminary had its first graduating class of five girls recently. Twelve girls were rescued during the year from actual slavery, and six were rescued from being sold into that existence. Three babies are the delights of the entire household. Each girl on the platform has had some remarkable life story and stood as a witness to the loving Father's delivery from the power of darkness and as a tribute to the work and worth of Occidental Board.

The president's last appeal was for heroism at home equal to that of the missionaries on the field, who, though in danger, stay by the Board's property and do their work. So let us give consecrated, willing service, and move forward at the call of Christ our King.

(*Mrs. E. S.*) *Bessie R. Page.*

WAYS OF WORKING

AN auxiliary in Syracuse Presbytery reports having placed WOMAN'S WORK in the following places: The parlors of their own church, the reading room of the public library, the Young Women's Christian Association and the rest-room of the leading department store. This is a valuable suggestion for other societies.

NEW YORK Presbyterial Society has been holding a valuable series of evening conferences for young people, meeting in successive weeks in churches in different sections of the city. By this means widely varying groups of young people are reached, methods compared and new workers drawn in. Assistant Secretary Schell, himself a Young Person, has been assisting in these conferences and has brought inspiration and practical suggestion.

THE PRESBYTERIAN DEPARTMENT of Missionary Education announces that for the coming year the theme which has been agreed upon interdenominationally is *The Church and the Nations.* New foreign text-books related to this theme are *Rising Churches in Non-Christian Lands,* by Arthur J. Brown, D.D., for general use; *The King's Highway,* by Mrs. Montgomery, for women; *Comrades in Service,* by Margaret E. Burton, for young people; *Around the World with Jack and Janet,* by Norma R. Waterbury, for small children.

LAST year 1,592 classes studied foreign missions; 993 of these were under women's missionary society auspices. Only four classes were reported as composed exclusively of men. The First Church, Portland, Oregon, was the banner church, with twenty-four classes.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING June 15th. TOPICS: *Home Base, Asiatics in America.*

ANNUAL MEETING, April 6th, meant two sessions with a luncheon to which missionaries, candidates and friends were welcome; full reports concerning a wonderful year of progress—more money, better business methods, a fifty per cent. increase in the gifts of Young People's Societies and Westminster Guilds; a larger increase in organizations and gifts among the children, and best of all, more missionaries, greater gains on mission fields and more consecrated service in this year of testing. The "apportionment plan" had been cordially accepted and worked out with such gratifying results that the Board now asks each presbyterial society to fix its own rate of increase for the coming year. Conditions are unequal and a flexible rate of increase would seem to be just. Already one society has voted an advance of twenty-five per cent. and another of five per cent. with the secret hope of more. It was a day to commemorate with devout thanksgiving.

THE same spirit of high purpose was manifest in the April prayer-meeting led by Mrs. Weitzel. Strange to say Dr. J. B. Neal and Dr. Caroline Merwin, both of Tsinanfu, met unexpectedly and supplemented each other in telling of the successful medical work there for men and women. Dr. Everitt outlined the painstaking progress of a missionary candidate from her first expressed desire to go, to her establishment on the field, through the five "A's"—application, acceptance, appointment, assignment and adoption, with the help of advisory committees, boards and missions and most careful personal training—and all these were most tenderly pleaded for in prayer. Miss Alice M. Butts of Korea was a most welcome visitor.

WE are indebted to Rev. A. W. Cooper, Siam, for his great assistance in the revision of the Siam leaflets: *Historical Sketch, Schools and Colleges* and *Question-Book.*

THE EXTENSION DEPARTMENT is extending its scope by offering, on the receipt of twenty-five cents per year, for postage, to send to all Extension secretaries, besides the regular leaflets, the Bulletins and all new free leaflets. State the number of members.

NONE will rejoice more than the Secretaries of Literature at the good news of a gain of 213 in our subscription list for WOMAN'S WORK and of 366 for *Over Sea and Land.*

THE ANNUAL REPORT will be mailed as usual in June. Additional copies may be had for ten cents each until the limited edition is exhausted; it will be found valuable for reference, informing and interesting.

LEAFLETS FOR THE MONTH: *How the Quest for Ah Yoke Discovered Yute Wah and Ah Oie,* 2 cts.; *Laying Foundations,* poem; *How,* each 1 ct.; *Standard of Excellence,* free; *What,* free.

NEW LEAFLETS: *Let's Talk About Our Real Work* (Mrs. Montgomery); *Cho-Son-A-Ky* (Korea); *The White Children's Friend* (India), two stories for children by Ruth G. Winant, and *Growth of the Spirit of Unity Among Women,* by Mrs. Wallace Radcliffe, each 2 cts.; *Hospitals in Siam* (revised), 3 cts.

From Chicago

Annual Report of the Board of the Northwest; One Year's Stewardship, each 10 cts.; *Illustrated Annual Report Board of Foreign Missions,* 4 cts.; *The Quest for Ah Yoke,* 2 cts.; *Carol's "Thank You" Box,* 2 cts.; *Laying Foundations* (poem), 1 ct.; *Rubbing Elbows with Real Chinese: I. A Venerable Brother; II. The Little Lad and the Lord's Supper,* each 2 cts.; *III. A Chinese Girl's Vow* and *A Miracle of Healing; IV. Through Fire to Christ,* each 3 cts.

From New York

LEAFLETS FOR JUNE: *The Asiatics in the United States; The Story of Kum Di; How the Quest for Ah Yoke Discovered Yute Wah and Ah Oie.*

NEW: Two stories for children by Ruth G. Winant, *The White Children's Friend* (India) and *Cho-Son-A-Ky* (Korea); *Let's Talk About Our Real Work* (by Helen Barrett Montgomery); *Growth of the Spirit of Unity Among Women,* by Mrs. Wallace Radcliffe, each 2 cts.; *The King's Highway,* a Study of Progress, paper, 30 cts., cloth, 50 cts., postage extra. Junior book, *Around the World with Jack and Janet,* 25 cts.

From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30 Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

APRIL meeting of the Occidental Board was so close to our Annual Meeting that it would not have been disappointing if the attendance was much lessened; but many strangers from the Exposition were present, and the dining tables were full. Names were registered from Nova Scotia, New Hampshire and other far-away places.

THE prayer service was conducted by the Rev. Dr. J. J. Lucas of Allahabad, India, a veteran missionary who has served for more than forty years among Hindus and Moslems, and they report a leper asylum. When he led in prayer he seemed so close to God that his face shone. His address was full of interest and feeling.

AT the afternoon session Rev. F. F. Goodsell, a missionary of the American Board, from Aintab, Turkey, reported the work of Central College in Turkey, which is located in the midst of a vast Moslem population. He reports the College as the "Oberlin of the *Near East.*"

STRANGERS present enjoyed the exercises of the Chinese girls, which doubtless were a novelty to them.

TOPICS FOR JUNE: *The Home Base; Annual Meetings; Chinese, Japanese and Koreans in the United States.*

THE Japanese and Chinese have fine buildings within the Exposition grounds. The service of dedication of the Chinese building was very largely attended. It was a Christian service, and the Chinese who came were a multitude.

THE Japanese gave a fine banquet in honor of Vice-President Marshall during his visit at the Exposition. Twenty tables were spread for two hundred guests. Speeches were made. Chester Rowell, an editor, said: "The time was when the world was too big; it was so big that you and we did not know that we were neighbors—and now we are celebrating the completion of the great canal, which already makes the world seem smaller; and we are doing this by bonds of personal touch and personal

friendship to representatives from all the world. California is very proud to be the host of the world, and we will never be prouder than upon this occasion to-night when we are the guests of Japan."

VICE-PRESIDENT MARSHALL said: "All of us in our heart of hearts offer up a prayer to Him in whose hands rests the destiny of men and nations; that the God of our fathers may be with us yet, and that the God of our fathers may keep the strength and character and faith of the American people undimmed, unsullied, and not dishonored in the face of a civilized world. The real greatness of a people must consist in that charity and friendship and good will which will circle the earth, and bear glad tidings swiftly to all. The President of the United States stands for peace and for amity and concord, and I voice the sentiments of the people here assembled, wishing prosperity to the Emperor and his people and peace and plenty."

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 452 Alder St., Portland.

OUR BOARD has many causes for thankfulness this past year. In making out the reports for the Annual Meeting, your officers find gain in several directions. First, in spite of the prevailing hard times, there has been an advance in the treasury; our C. E.'s and Junior C. E.'s have quite generally taken a new or increased interest in their department of missions, and their Board Secretary, Mrs. Mathis, is rejoiced with the excellent reports sent in by the presbyterial secretaries, and says she "has a plethora of good things for her report." The C. E. presbyterial secretaries have certainly set a fine example this year in sending in their reports by the blanks sent them by the Board Secretary.

WE ask all to remember in special prayers our dear missionaries, Rev. and Mrs. E. T. Allen of Urumia, Persia, and their associates, and also the Persian Christians, all of whom have recently been in peril, that their precious lives may be spared. Kurds, taking advantage of the war conditions, have destroyed villages and massacred many native Christians. In his efforts to protect the native Christians Mr. Allen was severely beaten. Thousands have come to the mission compound and conditions are ripe for an epidemic. We await with anxious hearts news from Northwest Persia. C. E. societies will want to offer their constant prayers for the preservation of Mr. Allen, their own foreign missionary, and his family, and the Christians in the compound in Urumia.

DR. MAUD ALLEN reports a busy year. We would call it a *strenuous* year. She has had *10,640 new* out-patients; 892 in-patients; 655 operations. The Inspector General of Hospitals for India, for the year 1913, gave credit to the great work given to humanity by the missionary hospitals, and in a list of physicians he mentions Dr. Allen's name as having performed "159 selected operations." We have a noble band of missionaries. Let us never cease our prayers for the physical and spiritual strength they so much require and for every blessing that will aid them and refresh them.

LITERATURE FOR JUNE: *The Quest for Ah Yoke; Asiatics in the U. S.; Strange, True Stories of Chinese Slave-Girls*, 2 cts. each; *Orientals in America; Ah Ho's Gold Chair*, 5 cts. each.

RECEIPTS TO APRIL 15, 1915

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$6.00	MCCLELLAND,	$4.00
BALTIMORE,	1,000.00	PARKERSBURG,	3.00
BIRMINGHAM, A.	57.20	PHILADELPHIA N.,	5.00
FAIRFIELD,	3.00	PITTSBURGH,	100.00
FLORIDA,	37.53	SOUTHERN VIRGINIA,	1.00
GADSDEN,	8.00	STEUBENVILLE,	5.63
GRAFTON,	54.00	WASHINGTON, PA.,	54.00
HODGE,	1.50	WESTMINSTER,	69.00
KITTANNING,	10.00	YADKIN,	5.00
KNOX,	2.00	Miscellaneous,	1,167.40

Receipts from March 15th to April 15th,		
Regular,	$1,338.26	
New China Fund,	1,255.00	$2,593.26
Persia Relief Fund,		200.00
War Emergency Fund,		10.00
No Retreat Fund,		104.00

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

BLACK HILLS,	$18.00	IOWA CITY,	$35.50
BLOOMINGTON,	285.66	KALAMAZOO,	9.00
CAIRO,	14.00	KEARNEY,	322.00
CHICAGO,	787.92	LA CROSSE,	7.00
CHIPPEWA,	1,008.83	LAKE SUPERIOR,	6.00
DETROIT,	25.00	LANSING,	15.00
EWING,	30.00	MADISON,	39.00
FREEPORT,	50.50	MATTOON,	195.85
HASTINGS,	59.60	MINOT,	4.00
IOWA,	15.00	MOUSE RIVER,	12.50

NIOBRARA,	$30.16	RED RIVER,	$11.50
OAKES,	5.50	RUSHVILLE,	10.87
OMAHA,	10.00	SPRINGFIELD,	160.00
PEORIA,	28.01	Miscellaneous,	31.49
PETOSKEY,	203.70		
		Total,	$3,431.59

Mrs. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$27.00	NASSAU,	$18.00
BROOKLYN,	102.00	NEW YORK,	656.25
BUFFALO,	445.00	NIAGARA,	8.00
CAYUGA,	30.55	OTSEGO,	5.00
CHAMPLAIN,	7.00	ROCHESTER,	288.00
CONNECTICUT VALLEY,	1.00	ST. LAWRENCE,	6.00
EBENEZER,	10.00	STEUBEN,	2.00
JERSEY CITY,	775.00	SYRACUSE,	40.00

Interest,	$300.00	Miscellaneous,	$6,110.00
Receipts from March 15th to April 15th,			
Regular,	$8,601.80		
New China Fund,	2.00		
No Retreat Fund,	227.00		$8,830.80

(Miss) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

AMARILLO,	$5.00	LARNED,	$4.00
AUSTIN,	2.00	LITTLE ROCK,	1.50
BROWNWOOD,	34.10	OZARK,	10.00
DALLAS,	2.50	PARIS,	1.00
EL PASO,	6.00	RIO GRANDE,	31.55
JEFFERSON,	10.40	ST. JOSEPH,	5.00
KANSAS CITY,	4.50	S. W. BOHEMIAN,	4.00
KIRKSVILLE,	83.00	TULSA,	25.00

WACO,	$5.00	Miscellaneous,	$205.94
Total for April,			$440.49
China Campaign Fund for April,			81.84

Mrs. WM. BURG, *Treas.*,
Per D. P.

DATE DUE

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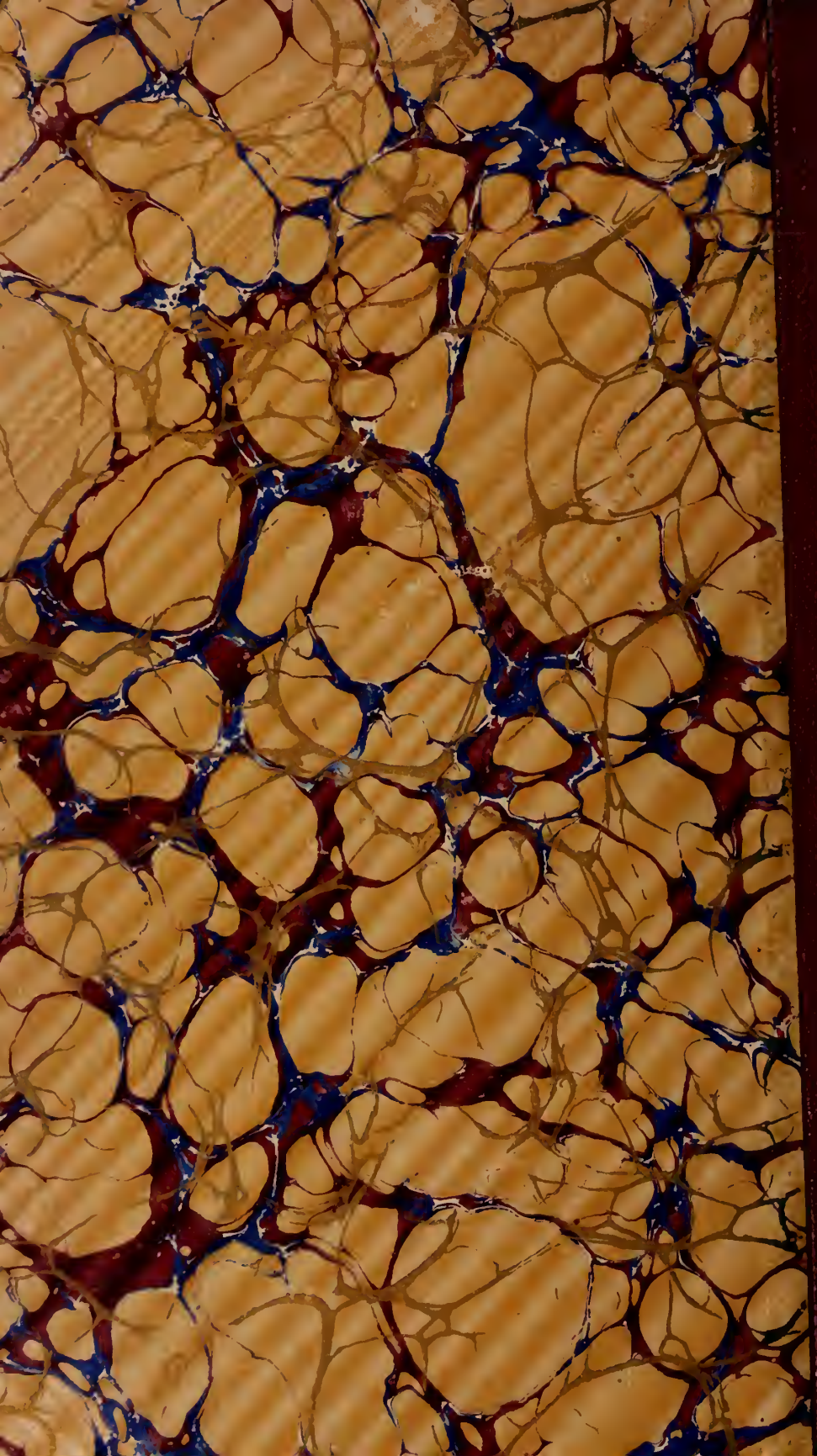
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